

16: Müller--230 [8]

U-3

(no date) 1910

Formosan Aborigines

116, 593

Husband and wife have the same rights among the Formosan aborigines. Life within the family is peaceful and harmonious; parents and children are greatly attached to each other.

16: Müller--230 [9] U-3

(no date) 1910

Formosan Aborigines

116, 593, 627

It is a tradition in native family life that the murder of a parent must be revenged (blood vengeance).

16: Müller--230 [12] U-3

(no date) 1910

Formosan Aborigines

116, 593, 574

It is because of their aversion to all domestic disharmony that the laws of hospitality are sacred to the aborigines. Thus the pursued may find refuge in the house of the pursuer and has nothing to fear until he leaves.

18: Kakyo--70 [2]

E-2

(no date) 1899

Formosan Aborigines

116, 593, 765

Within the family peace and harmony reign. Even when the parents live together with their children and other relatives, there is no friction. When one member of a Formosan aborigine family dies, he is lamented by the family and solemnly buried, and for a certain length of time no one leaves the house.

18: Kakyō--70 [4]
116, 593, 627, 858

E-2

(no date) 1899

Formosan Aborigines

Love between parents and children among the Formosan savages is based above all on the principle that rules in general the relations between young and old; to this is added parental love, which created a strong bond between parents and children. Although, among savages, the ethical love of children is not prominent as compared with natural love, nevertheless the parents love and care for their children, while the children look on it as their sacred duty, if father or mother is killed, for example, to take revenge. This is enough to show that the ethical love of children is being developed.

22: Wiedfeldt--19 F-5
116, 593, 462, 512, 533

(1913) 1914

Formosan Aborigines
Atayal

From the economic point of view, Atayal life is based on the cooperation of man and woman in the family. Estimated exactly, the feminine contribution is greater and more essential, as is shown by the moving lament of an Atayal widower:

No woman weaves me garments,
None brings me yams,
None brings me wood,
None brings water,
None plants the fields,
None prepares the meal
For me, starving,
None cleans my hut,
None helps me.

The activities listed here, together with the usual interruptions, keep a woman busy for almost the whole day. Without interruptions, they would take up about a third of a day. A man is busy only at intervals, and is mainly concerned with building the hut and clearing the land, and he scarcely does a twentieth or a thirtieth part of what he is capable of doing.

In spite of the emergence of this dark economic side in the making and unmaking of marriages, [MC: see preceding paragraphs in 116] the married life of the Atayals [22] makes a pleasant, or, as the Japanese say, a European impression, not merely because man and woman go arm in arm and kiss each other on the lips, but because the woman plays an active role, and has equal rights. As Tschinsappa (head of the house), or Ton-sappa (head of the family), the man very properly is the leader in marriage, and he alone has certain rights and duties in the clan and the tribe. The women and the grown children take part only in the clan and tribal festivities. Of course, the Atayal man does not possess absolute mastery in his own house... Physically, the Atayal woman is scarcely inferior to the man in point of strength, skill, and endurance, with the exception of speed in running. Intellectually she is more curious and more alert. When I asked a question about the purpose of tattooing, an Atayal woman answered me through the medium of an interpreter with this question, "why do you wear a beard?" She represents an economic value which the price of the bride puts in terms of capital. The greater part of the household rests on her shoulders. Consequently, she does not in the least occupy the position of a work animal or a slave, but is equal in rank to the man... Outwardly this is reflected in the fact that when she marries she retains her two maiden names. Children have the father's first name as their second name.

22: Wiedfeldt--23 [5]
116, 593, 861, 736

F-5

(1913) 1914

Formosan Aborigines
Atayal

The relationship between parents and children is apparently good, and is based on obedience, but a child is never disciplined in the presence of others. Children remain in their parents' house until they are married, and work for them. After marriage there is no further economic bond between them. The children neither receive help from the parents, nor would they think of helping them. In cases of need, the clan intervenes, but there is no family sentiment, nor activities on the part of the relatives.

22: Wiedfeldt--49
116, 177, 562, 589, 593

F-5

(1913) 1914

Formosan Aborigines
Atayal

Since children are not counted, the Atayal family consists of two members, whose activities complement each other and are equally necessary to their existence. Hence the two have, so to speak, equal rights. In spite of this favorable position of the woman, it is the man who is the head of the family. He decides where they are to live; he pays any fines, or the price of a bride for his son; he alone has the right to participate in the activities of the higher social institutions, and he alone is obligated to do so. The deduction drawn by many advocates of women's rights, that equal economic services lead to equal political rights, meets an exception in the forests of Formosa. There is no such thing as an Atayal living alone, for even widowhood is only a transitory state, or was only a transitory state, until the recent wars brought about a shortage of men. Previously, all the Atayals were members of a family, without exception.

Usually young people marry at a very early age. The parents never force their children to marry but allow them to follow their own inclinations in the matter. Certain marriage formalities are observed among all the tribes. We have already stated that marriage is monogamous, that both husband and wife enjoy equal rights, and that blood relations are not permitted to marry. All witnesses agree that the husband and wife are devoted to each other, and that the wife is never regarded as a slave or beast of burden... Accordingly divorces are the exception, and adultery seldom occurs. Curiously enough, the Tsarisen consider that failure to have children is cause for divorce. Childless widows are allowed to marry again, but if a widow has a child, she cannot marry.